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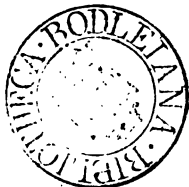
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BY

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*Head Master of Bedford Grammar School, formerly Fellow of New College
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292. 9. 62

INTRODUCTORY NOTICE.

THE welcome addition of Science and English to the curriculum of Public Schools has reduced the time left for Greek and Latin. The diminution of time necessitates the improvement of methods. In studying a language there are three things required: (i) knowledge of words, (ii) knowledge of grammar, and (iii) power of putting the words together so as to extract the right sense. The last of these is a real intellectual exercise which must not be interfered with, as it would be by the use of translations. There will be no 'educing of the faculties' where there is no problem left to solve. To the study of grammar there is no royal road, though it may be made at once more interesting and more intellectual by illustrations from comparative philology. In gaining knowledge of words, much time may, I believe, be saved. No one who has not actually watched a hard-working boy beginning Homer, can imagine how much time he spends on looking out words. In this process there are obviously two parts: (i) the mere mechanical turning over the leaves of a lexicon, and (ii) the exercise of memory in retaining the result. These two are often confounded, and it is said that 'nothing impresses the memory like looking out the words.' But the looking out cannot impress the meaning on the memory, for the memory is not at work till the word is found, and then the attention is instantly diverted to a hunt after the next word, during which the meaning of the first is often forgotten. What really impresses the memory is (i) the constant recurrence of the words, and (ii) an insight into

their etymology, so as to bring in the aid of association in grouping words which are akin. Some pains have been taken to meet this latter want ; with regard to the former, while a boy would be puzzling out the five hundred lines once with a lexicon, with this glossary he can read them through often enough to know them thoroughly, and read also two other books of Homer as well with the help of the vocabulary which this one will have given him. The most important thing is to give a boy an interest and a sense of power in dealing with a language ; once give him this, the sense of drudgery will be relieved and progress will be certain.

The first draught of the notes was kindly made for me by Mr. C. J. WARETON, my late colleague, and now Master of the Preparatory School at Tonbridge. The etymology is mainly taken from Curtius Grundzüge (1873). The text is mainly based on Ameis ; his notes, and those of Faesi, Heyne, and Paley have been constantly consulted. The book is only intended for beginners. Hence, even the commonest words are explained when there is anything peculiar in their form. Indeed, in respect of the number of words given, a glance at a boy's note-book makes it clear one can hardly err on the side of excess.

BEDFORD,

September, 1876.

ΙΔΙΑΔΟΣ Ζ.

Ἑκτορος καὶ Ἀνδρομάχης δμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἶας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
υἷὸν Ἑνσώρου Ἀκάμαντ', ἧν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐκτιμένη ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·
πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία νείων.
ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν δλεθρον

5

10

15

πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὅς ῥα τόθ' Ἰππῶν
ἔσκεν ὑψηνλόχος · τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλιον ἐξενάριξεν 20

βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
νῆις Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολῶνι.

Βουκολῶν δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος

πρεσβύτατος γενεῇ, σκότιον δὲ ἐγείνατο μήτηρ·

ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ, 25

ἣ δ' ὑποκυσαμένη διδυμάουε γείνατο παῖδε.

καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυνῖα

Μηκιστηιάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.

Ἀστύαλον δ' ἄρ' ἐπεφνε μενεπτόλεμος Πολυπόιτης

Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30

ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.

Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ

Νεστορίδης, ἔλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·

ναῖε δὲ Σατνιόεντος ἐυρρείταιο παρ' ὄχθας

Πήδασον αἰπεινὴν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35

φεύγοντ'· Εὐρύπυλος δὲ Μελάνδιον ἐξενάριξεν.

Ἀδρηστον δ' ἄρ' ἔπειτα βοῶν ἀγαθὸς Μενέλαος

ζῶν ἐλ'· Ἰππῶ γάρ οἱ ἀτυζόμενῳ πεδίῳ,

ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα

ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40

πρὸς πόλιν, ἥ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,

αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη

πρηνῆς ἐν κούρησιν ἐπὶ στόμα. παρ δὲ οἱ ἔστη

Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.

Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσεται γούνων 45

“ζῶγρει, Ἀτρείος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
χαλκός τε χρυσός τε πολὺκμητός τε σίδηρος,
τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50

ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.
καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤυδα.

“ὦ πέπον, ὦ Μενέλαε, τί ἦ δὲ σὺ κήδεαι οὕτως 55
ἀνδρῶν; ἦ σοὶ ἄριστα πεποιήται κατὰ οἶκον
πρὸς Τρώων; τῶν μή τις ὑπεκφύγοι αἰπὺν ὄλεθρον
χειρὰς θ' ἡμετέρας, μηδ' οὐ τινα γαστέρι μήτηρ
κοῦρον ἐόντα φέροι, μηδ' οὐ φύγοι, ἀλλ' ἅμα πάντες
Ἴλιον ἐξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.” 60

ὣς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἦρως,
αἷσιμα παρειπών· ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
ἦρῳ Ἄδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
λὰξ ἐν στήθεσι βὰς ἐξέσπασε μέλιων ἔγχος. 65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας·
“ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
μιμνῆτω, ὥς κεν πλεῖστα φέρων ἐπὶ νῆας ἴκηται,
ἀλλ' ἀνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἐκηλοι 70
νεκροὺς ἅμ πεδῖον συλήσετε τεθνηῶτας.”

ὣς εἰπὼν ὦτρυνε μένος καὶ θυμὸν ἐκάστου.

ἔνθα κεν αὐτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν, ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνείας τε καὶ Ἑκτορι εἶπε παραστὰς 75
 Πριαμίδης Ἑλενος, οἰωνοπόλων ὄχ' ἄριστος·
 “ Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρῶων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
 πάντῃ ἐποικχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηλοῖσι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαῖη γὰρ ἐπέλγει· 85
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἶπε δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραίᾳς
 νηὸν Ἀθηναίης γλαυκῶπιδος ἐν πόλει ἄκρῃ,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὃ οἱ δοκέει χαριέστατος ἠδὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡυκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἦνις ἠκέστας ἱερευσέμεν, αἱ κ' ἐλέησῃ
 ἄστυ τε καὶ Τρῶων ἀλόχους καὶ νήπια τέκνα, 95
 ὥς κεν Τυδέος νῖδον ἀπόσχη Ἴλιον ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μῆστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 οὐδ' Ἀχιλλεὺς ποθ' ὥδέ γ' ἐδεῖδιμεν, ὄρχαμον ἀνδρῶν,
 ὃν πέρ φασι θεῶς ἐξέμεναι· ἀλλ' ὅδε λίην 100

μαίνεται, οὐ τίς οἱ δύναται μένος ἰσοφαρίζειν.”

ὥς ἔφαθ', Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ῥέχeto πάντα,
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.

105

οἱ δ' ἐλελίχθησαν καὶ ἐναντιοὶ ἔσταν Ἀχαιῶν
'Αργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσουντα κατελθέμεν· ὥς ἐλέλιχθεν.
Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἄυσας·

110

“Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ᾧφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον ἥδὲ γέροντιν
εἶπω βουλευτῆσι καὶ ἡμετέρῃς ἀλόχοισιν
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας.”

115

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαιόν,
ἄντυξ ἢ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ', Ἴππολόχοιο παῖς καὶ Τυδέος υἱὸς
ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·

120

“τίς δὲ σύ ἔσσι, φέριστε, καταθνητῶν ἀνθρώπων;
οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
τὸ πρῶν· ἀτὰρ μὲν νῦν γε πολὺν προβέβηκας ἀπάντων
σῶ θάρσει, ὅ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
δυστήνων δέ -ε παῖδες ἐμῷ μένει ἀντιώσων.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,

125

οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόργος, 130
 δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
 ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 σεύε κατ' ἡγάθεον Νυσήιον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὕπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι. Διώνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλδος κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶοντες,
 καὶ μιν τυφλὸν ἔθηκε Κρόνου πάις· οὐδ' ἄρ' ἔτι δὴν
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
 ἄσπον ἴθ', ὥς κεν θᾶσπον ὀλέθρου πείραθ' ἴκηαι."
 τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
 "Τυδεΐδῃ μεγάρθυμε, τί ἡ γενεὴν ἐρεεῖνεις; 145
 οἷη περ φύλλων γενεή, τοίῃ δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἅλλα δέ θ' ὕλη
 τηλεθώσασα φύει, ξαρος δ' ἐπιγίγνεται ὥρῃ·
 ὥς ἀνδρῶν γενεὴ ἡ μὲν φύει, ἡ δ' ἀπολήγει.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' ἐν εἰδήῃς 150
 ἡμετέρεην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν.
 ἔστι πόλις Ἐφύρη μυχῶ Ἀργεὸς ἵπποβότοιο,
 ἐνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνωρέην ἐρατεινὴν

ὤπασαν. αὐτὰρ οἱ Προΐτος κακὰ μήσατο θυμῷ,
 ὅς ῥ' ἐκ δήμου ἔλασσειν, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἄργείων· Ζεὺς γάρ οἱ ὑπὸ σκῆπτρῳ ἐδάμασσειν.
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια, 160
 κρυπταδὴν φιλότῃτι μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἥ δὲ ψευσαμένη Προΐτον βασιλῆα προσηΐδα·
 'τεθναίης, ὦ Προΐτ', ἥ κάκτανε Βελλεροφόντην,
 ὅς μ' ἔθελεν φιλότῃτι μιγήμεναι οὐκ ἔθελούσῃ.' 165
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἶον ἄκουσεν.
 κτεῖναι μὲν ῥ' ἁλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
 πέμπε δέ μιν Λυκίηνδε, πόρην δ' ὅ γε σήματα λυγρά,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
 δεῖξαι δ' ἡνώγειν φ' πενθερῷ, ὅφρ' ἀπόλοιτο. 170
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ῥέοντά,
 προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης·
 ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν.
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥώς, 175
 καὶ τότε μιν ἐρέεινε καὶ ἥτεε σῆμα ιδέσθαι,
 ὅττι ῥά οἱ γαμβροῖο πάρα Προΐτοιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
 πεφνέμεν. ἥ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, 180
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.
 καὶ τὴν μὲν κατέπεφνε, θεῶν τεράεσσι πιθήσας,
 δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·

καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνευ Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον. τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνευ ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἐόντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195
 ἢ δ' ἔτεκε τρία τέκνα δαΐφροني Βελλεροφόντη,
 Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείη μὲν παρελέξατο μητίετα Ζεὺς,
 ἢ δ' ἔτεκε' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἦ τοι ὁ κὰπ πεδῖον τὸ Ἀλῆιον οἶος ἀλάτο,
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεεύνων,
 Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν,
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν
 αἶεν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοὶ
 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι.”
 ὣς φάτο, γήθησεν δὲ βοῇν ἀγαθὸς Διομήδης.

ἔγχος μὲν κατέπηξεν ἐνὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν
 “ἦ ῥά νύ μοι ξείνος πατρώϊός ἐσσι παλαιός” 215

Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ’ ἐνὶ μεγάροισιν, εἰέκοσιν ἡματ’ ἐρύξας.
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήια καλά·
 Οἶνεὺς μὲν ζωστήρα διδου φοῖνικι φαεινόν,
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220

καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ’ ἐμοῖσιν.
 Τυδεΐα δ’ οὐ μέμνημαι, ἐπεὶ μ’ ἔτι τυτθὸν ἔοντα
 κάλλιφ’, ὅτ’ ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
 τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἀργεῖ μέσσω
 εἰμί, σὺ δ’ ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225

ἔγχεα δ’ ἀλλήλων ἀλεώμεθα καὶ δι’ ὀμίλου·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ’ ἐπίκουροι,
 κτείνειν ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχέλω,
 πολλοὶ δ’ αὖ σοὶ Ἀχαιοί, ἐναιρέμεν ὅν κε δύνηαι.
 τεύχεα δ’ ἀλλήλοισι ἐπαμείψομεν, ὄφρα καὶ οὔδε 230
 γνῶσιν, ὅτι ξεῖνοι πατρώιοι εὐχόμεθ’ εἶναι.”

ὥς ἄρα φωνήσαντε, καθ’ ἵππων ἀρίζαντε,
 χεῖράς τ’ ἀλλήλων λαβέτην καὶ πιστώσαντο.
 ἐνθ’ αὖτε Γλαύκῃ Κρονίδης φρένας ἐξέλετο Ζεὺς,
 ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε’ ἄμειβεν, 235
 χρύσεια χαλκείων, ἐκατόμβοι’ ἐννεαβοίων.

Ἐκτωρ δ’ ὥς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,
 ἀμφ’ ἄρα μιν Τρώων ἄλοχοι θεόν ἠδὲ θύγατρες,
 εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε
 καὶ πόσιαι. ὁ δ’ ἔπειτα θεοῖς εὐχέσθαι ἀνώγειν 240

πάσας ἐξείλῃς· πολλῇσι δὲ κήδε' ἐφήπτο.

ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,
ξεστῆς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ
πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245

κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν.
κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
δώδεκ' ἔσαν τέγροι θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250

ἔνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην,
ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν
“τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
ἦ μάλα δὴ τείρουσι δυσάνυμοι υἱες Ἀχαιῶν 255

μαρνάμενοι περὶ ἄστν· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
ἀλλὰ μὲν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
ὥς σπείλῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πῆρσθα. 260

ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὥς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτησιν.”

τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἑκτώρ·
“μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι 265
χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
ἄζομαι· οὐδέ πη ἔστι κελαίεφεί Κρονίωνι
αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.

ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγγελείης
 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς· 270
 πέπλον δ', ὅς τις τοι χαριέστατος ἦδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺν φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠνκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἦνις ἠκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 ὥς κεν Τυδέος υἱὸν ἀπόσχη Ἴλίου ἱρῆς,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγγελείης
 ἔρχεο, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω, 280
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
 εἰ κεύθον γε ἴδοιμι κατελθόντ' Ἀϊδος εἴσω,
 φαίην κε φρέν' ἀτέρπου οἰζύος ἐκκλελαθέσθαι." 285
 ὥς ἔφαθ', ἥ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηῶεντα,
 ἐνθ' ἔσαν οἱ πέπλοι παμπούκιλοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
 ἦγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,
 τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν
 τῶν ξὺν ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
 ἄσθῃρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων. 295
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

αἱ δ' ὅτε νηὸν ἴκανον Ἀθήνης ἐν πόλει ἄκρη,
 τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,
 Κισσηΐς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέριαν. 300
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠνυκόμοιο,
 εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μεγάλῳ·
 “ πότνι Ἀθηναίη, ῥυσίπτολι, δῖα θεάων, 305
 ἄξον δὴ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειω Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηφῷ
 ἦνις ἡκέστας ἱερεύσομεν, εἴ κ' ἐλεήσῃς
 ἄστυ κε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.” 310
 ὧς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.
 ὧς αἱ μὲν ῥ' εὐχοντο Διὸς κούρῃ μεγάλῳ,
 Ἔκτωρ δὲ πρὸς δῶματ' Ἀλεξάνδροιο βεβήκειν
 καλὰ, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄοιστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315
 οἳ οἳ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 ἐγγύθι τε Πριάμοιο καὶ Ἑκτορος, ἐν πόλει ἄκρη.
 ἐνθ' Ἑκτωρ εἰσῆλθε δίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώοντα·
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξίν
 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.

τὸν δ' Ἐκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν· 325

“δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.

λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος

μαρναμένοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε

ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,

ὄν τινα που μεθιέντα ἴδοις στρυγεροῦ πολέμοιο. 330

ἄλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηϊόιο θέρηται.”

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

“Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν·

τούνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον.

οὐ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335

ἦμην ἐν θαλάμῳ, ἔθελον δ' ἄχρ' προτραπέσθαι.

νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν

ῥωμῆσ' ἐς πόλεμον, δοκέει δέ μοι ὧδε καὶ αὐτῷ

λῳίον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.

ἄλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω· 340

ἢ ἴθ', ἐγὼ δὲ μέτειμι, κιχήσεσθαι δέ σ' ὀίω.”

ὣς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἐκτωρ.

τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισιν·

“δαερ ἐμεῖο, κυνὸς κακομηχάνου ὀκρυοέσσης,

ὥς μ' ὄφελ' ἥματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345

οἴχεσθαι προφέρονσα κακὴ ἀνέμοιο θύελλα

εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,

ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.

αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,

ἄνδρὸς ἔπειτ' ὦφελλον ἀμείνονος εἶναι ἄκοιτις, 350

ὅς ῥ' ἦν νέμεσιν τε καὶ αἵσχεα πόλλ' ἀνθρώπων.

τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω

ἔσσονται τῷ καὶ μιν ἐπαυρήσεται οἶω.

ἀλλ' ἄγε νῦν εἰσελθε καὶ ἕξο τῷδ' ἐπὶ δῖφρῳ,

δαερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355

εἶνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης,

οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόνον, ὥς καὶ ὀπίσσω

ἀνθρώποισι πελώμεθ' ἀοιδιμοὶ ἐσσομένοισιν."

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·

"μή με κάθιζ', Ἑλένη, φιλέουσά περ' οὐδέ με πείσεις 360

ἦδη γάρ μοι θυμὸς ἐπέσσεται, ὄφρ' ἐπαμύνω

Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.

ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,

ὥς κεν ἔμ' ἐντοσθεν πόλιος καταμάρψῃ ἐόντα.

καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι 365

οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν·

οὐ γάρ τ' οἶδ' ἢ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς,

ἢ ἦδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν."

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.

αἶψα δ' ἔπειθ' ἴκανε δόμους ἐν ναιετάοντας,

370

οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,

ἀλλ' ἢ γε ξύν παιδὶ καὶ ἀμφιπόλῳ ἐντέπλῳ

πύργῳ ἐφειστήκει γοώσά τε μυρομένη τε.

Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,

ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμωῆσιν ἔειπεν·

375

"εἰ δ' ἄγε μοι, δμωαί, νημερτέα μυθήσασθε.

πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάρου ;

ἢ ἐ πη ἐς γαλῶν ἢ εἰνατέρων ἐντέπλων,

ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι

Τρῳαὶ ἐνπλόκαμοι δειῶν θεὸν ἰλάσκονται ;"

380

τὸν δ' αὖτ' ὀτρυνῇ ταμὴν πρὸς μῦθον ξειπεν·
 “Ἔκτορ, ἐπεὶ μάλ' ἀνωγας ἀληθέα μυθήσασθαι,
 οὔτε πη ἐς γαλόων οὔτ' εἰνατέρων ἐνπέπλων,
 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ξυθα περ ἄλλαι
 Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἰλάσκονται,
 ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἴλίου, οὐνεκ' ἀκουσεν
 τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
 μαιωμένη ἐικυῖα· φέρει δ' ἅμα παῖδα τιθήνη.”

385

ἡ ῥα γυνὴ ταμὴν, ὃ δ' ἀπέσσυτο δώματος Ἔκτωρ
 τὴν αὐτὴν ὁδὸν αὐτὶς ἐνκτιμένας κατ' ἀγυιάς.
 εὔτε πύλας ἴκανε διερχόμενος μέγα ἄστυ
 Σκαιάς, τῇ ἄρ' ἔμελλε διεξιμέναι πεδίουνδε,
 ἐνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα,
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 Ἡετίωνος δὲ ξναιεν ὑπὸ Πλάκῳ ὑλήεσση,
 Θήβῃ ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·
 τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἔκτορι χαλκοκορυστῇ.
 ἡ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,
 Ἔκτορίδην ἀγαπητόν, ἀλῖγκιον ἀστέρι καλῷ,
 τὸν ῥ' Ἔκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυνάκτι· οἶος γὰρ ἐρύετο Ἴλιον Ἔκτωρ.
 ἡ τοι ὃ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,
 ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ' ἔκ τ' οὐνόμαζεν·
 “δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον καὶ ἐμ' ἄμμορον, ἡ τάχα χήρη

390

395

400

405

σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί,
 πάντες ἐφορμηθέντες. ἐμοὶ δέ κε κέρδιον εἶη 410
 σεῦ ἀφαμαρτούση χθόνα δύνεμαι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 ἀλλ' ἄχε'. οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
 ἦ τοι γὰρ πατέρ' ἄμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλίκων ἐν ναιετάωσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδέ μιν ἐξενάριξε, σεβάσματο γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκχε σὺν ξυτεσι δαιδαλέοισιν
 ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 οἱ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰῷ κλόν ἤματι Ἄϊδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὀλέσσειν.
 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῃ ὕληέσση, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἄμ' ἄλλοισι κτεάτεσσιν
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ
 ἦδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὄρφανικὸν θήης χήρην τε γυναιῖκα.
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος·
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενῆα

ἦδ' ἄμφ' Ἀτρεΐδης καὶ Τυδέος ἄλκιμον υἱόν.
 ἦ πού τίς σφιν ἐνισπε θεοπροπίων ἐν εἰδώς,
 ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ 440

"ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἷ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο.

οὐδέ με θυμὸς ἀνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι, 445

ἀρνύμενος πατρός τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσsetαι ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο.

ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσω, 450

οὐτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος,
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας. 455

καί κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἰστὸν ὑφαίνοις,
 καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη.
 καὶ ποτὲ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσαν·

"Ἔκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460

Τρῶων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὥς ποτὲ τις ἐρέει, σοὶ δ' αὖ νέον ἔσsetαι ἄλγος
 χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,

πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἔλκηθμοῖο πυθέσθαι.” 465

ὥς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἑκτωρ.
 ἀψ δ' ὁ πάϊς πρὸς κόλπον ἐνζώνιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470

ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ.
 αὐτὶκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἑκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανώσων,
 αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλε τε χερσίν,
 εἶπε δ' ἐπευξάμενος Δίί τ' ἄλλοισιν τε θεοῖσιν” 475

“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσι,
 ὦδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἱφὶ ἀνάσσειν,
 καὶ ποτέ τις εἴποι ‘πατρός γ' ὅδε πολλὸν ἀμείνων’
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480
 κτείνας δῆιον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.”

ὥς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 παῖδ' ἐόν· ἢ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ
 δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,
 χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν” 485

“δαιμονίη, μή μοί τι λῆν ἀκαχίξω θυμῷ·
 οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνῆρ Ἄϊδι προΐαψει·
 μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
 ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
 ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι. πόλεμος δ' ἀνδρεσσι μελίσσει

πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἴλιφ ἐγγεγάασιν.”

ὧς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἔκτωρ

ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκειν 495

ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.

αἶψα δ' ἔπειθ' ἵκανε δόμους ἐν ναιετάοντας

Ἔκτορος ἀνδροφόνουιο, κιχήσατο δ' ἔνδοθι πολλὰς

ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.

αἱ μὲν ἔτι ζῶν γόον Ἔκτορα ᾧ ἐνὶ οἴκῳ· 500

οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο

ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

οὐδὲ Πάρις δῆθυνεν ἐν ὑψηλοῖσι δόμοισιν,

ἀλλ' ὃ γ' ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,

σεύατ' ἔπειτ' ἀνὰ ἄστν, ποσὶ κραιπνοῖσι πεποιθώς. 505

ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,

δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,

εἰώθως λούεσθαι ἑυρρεῖος ποταμοῖο,

κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται

ῥέοις ἀίσσονται· ὃ δ' ἀγλατῆφι πεποιθώς, 510

ρίμφα ἐ γούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·

ὧς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,

τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ, ἐβεβήκειν

καγχαλόων, ταχέες δὲ πόδες φέρων. αἶψα δ' ἔπειτα

Ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εὐτ' ἄρ' ἔμελλεν 515

στρέψουσθ' ἐκ χώρης, ὅθι ἦ δάριζε γυναικί.

τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·

“ἦθεῖ, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω

δθηθύνων, οὐδ' ἤλθον ἐναΐσιμον, ὥς ἐκέλευες.”

τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ· 520

“δαιμόνι’, οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναισίμος εἴη,
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι.

ἀλλὰ ἐκὼν μεθιείς τε καὶ οὐκ ἐθέλεις· τὸ δ’ ἐμὸν κῆρ
ἄχνηται ἐν θυμῷ, ὅθ’ ὑπὲρ σέθεν αἴσχε’. ἀκούω

πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἴνεκα σεῖο.

525

ἀλλ’ ἴομεν· τὰ δ’ ὀπισθεν ἄρεσσόμεθ’, αἳ κέ ποθι Ζεὺς

δώῃ, ἐπουρανίοισι θεοῖς αἰειγενέτησιν

κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,

ἐκ Τροίης ἐλάσαντας ἐνκνήμδας Ἀχαιοῦς.”

NOTES.

BOOK VI.

For Summary of Book see end of Notes.

1. οἶμαι, to be left alone, *i.e.* by the gods (οἶος, alone).
φύλοπις, ιδος, battle-cry, battle (φύλον, a clan).
αἰνός, dread, terrible (prob. from αἶ, ah! alas!).
2. ἰθύω, intrans. to go straight; here, the tide of war *set straight* over the plain (genitive of place, cf. l. 38).
3. ἰθύνω, trans. to aim; [αὐτῶν] ἰθυνομένων [κατ'] ἀλλήλων.
4. μεσσηγύς, μεσσηγύ, between. ἰδέ = ἦδε, and. ῥοή (ῥέω), stream.
5. ἔρκος, εος (ἔργω, εἶργω), fence, protection, bulwark.
6. ῥήγ-νυ-μι. Lat. frang-o. Eng. break.
φῶς, light (of safety).
7. βάλλω, to hit with *missile*; opp. οὐτάζω, wound with weapon in the *hand*. ἐνὶ = ἐν.
τεύχω, to make, mould; pf. pass. = γενέσθαι or εἶναι.
8. ἥύς = εὖς (whence neut. εὖ), good, brave.
9. φάλος, projecting forepiece of helmet.
ἵπποδάσεια (δαρύς), fem. only, *thick* or bushy with *horse-hair*.
10. μέτωπον (μετά, ὤψ), between eyes, forehead.
πήγνυμι. Aor. pass. ἐπάγην, to make fast, fix in. (Of. Lat. paciscor, pax, pignus.)
περάω, to pass through, pierce. (Of. Lat. porta, peritus, periculum.) εἶσω, ἔσω, within.
11. ὄσσε, neut. dual, the two eyes. (Of. ὄψ, ὄψ-ομαι, ὄμμα. Lat. oc-ul-us, G. auge.)

12. *ἐπεφνον*, redupl. A. 2, of root *φένω*, to kill.
**Αξυλος*, son of Teuthras, of Arisba near Abydos.
βοῆν ἀγαθός, good at battle-cry, i.e. brave warrior.
13. *εὐκτιμένη*, *ον* (*κτίζω*), well-built.
14. *ἀφνειός*, *όν* (*ἄφενος*, wealth), rich, wealthy. Cf. Lat. *op-es*, *c-op-ia* (= *co-opia*).
15. *φιλέσκειν*, used to entertain. *ὀδῶ ἐπὶ*, on wayside.
16. *ἀρκέω*, fut. *ἀρκέσω*, to ward off: [Attic to be sufficient.]
 Cf. Lat. *arceo*. *λυγρός*, painful, Lat. *lugeo*.
17. *ὑπ-αντιάζω*, to come (or go), to meet.
ἀπαυράω, never found in pres.; impf. *ἀπηύρων*, *ας*, *α*, in aor. sense. To take away or wrest from, rob of (with two accus.).
19. *ἔσκει* = *ἦν* (*εἰμι* being for *ἐσ-μι*).
ὑφ-ηνί-οχος, *ός*, the charioteer [as subject *ὑπὸ* to the warrior in the chariot]. (*ἦνία*, *ἔχω*).
δύω, fut. *δύσομαι*. Hom. Aor. 2, *ἔδυν*, to sink below, plunge into. *γαῖαν ἐδύτην*, they went below the earth, i.e. died.
20. *ἐξ-εναρ-ίζω*, to strip a slain foe of his *arms* (*ἐναρα*). Lat. *spoliare*. It occurs again in l. 30.
21. Aeseopus called after Trojan river, Pedasus after Trojan town, l. 35. Notice that the Greeks are the killers, the Trojans the killed, all through this piece.
22. *Νηῖς*, *Ναῖας*, Naiad, water-nymph (of river, as Nereid of sea).
 Cf. *νάω*, to flow. Lat. *na-re*, to swim.
**Αβαρβαρίη*, and not *βόρβορος*, mud, the Naiad of a pure spring. *Βουκολίων*, from *βου-κόλος*. Lat. *bubulcus*, herdsman.
ἀ-μύμων (*μῶμος*, blame), blameless, esp. 'noble'—rather of pedigree and position than of character, hence even of Aegisthus; used of distinguished men, not of gods.
23. *ἀγανός*, *η*, *ον*, illustrious, noble, high-born (perhaps *ἀγαμαί*, admire).

24. σκότιος, α, ον (σκότος), secret.
 γείνομαι [pass. only in pres. and impf. to be born]. Aor. 1, mid. ἐγεγάμην, transitive, to bring forth.
25. οἷς, Lat. ovīs, sheep.
 ἐμίγη, was wedded (to the nymph).
26. ὑπο-κύνεται, mid. to conceive.
 διδυμάων = δίδυμος, twin.
27. φαίδιμος, ον (φαίνω), shining, radiant; esp. of men's limbs, perhaps implying 'oiled.' γυῖον, limb, esp. arms and legs.
28. ὤμος, ὁ, same word as Lat. umerus, the shoulder.
 συλάω, to strip off, rob. τεύχεα, arms.
29. μενε-πτόλεμος, ον, staunch in battle, brave. Cf. μεν-αίχμης.
32. ἐναίρω. Aor. 2 ἤναρον. 3 sing. Aor. 1 mid. ἐνήρατο, Hom. to kill, slay. (Buttm. ἔναρα.)
34. εὐ-ρ-ρείτης, ου = εὐρρέης (ρέω), fair-flowing. ὄχθη, bank.
35. αἰπεινός, η, ον, (αἰπός), high, lofty, of cities on heights.
 Πήδαςος, a town in Troas on River Satniöis.
38. ατύζομαι (ἄτη), to be bewildered from fear. ατυζομένω πεδίοιο, flying wildly over the plain. (Cf. l. 2.)
39. ὄζος, a bough, branch, scion. Cf. δολιχ-όσκιον, l. 44.
 βλάπτω, here to entangle.
 μυρικός, belonging to the μυρίκη (Lat. myrica), the tamarisk.
 ἀγκύλος (ἄγκος), crooked, curved. Cf. Lat. uncus, uncus.
40. ἄξαντε, dual, 1st aor. part. of ἄγνυμι, to break (FAR).
 ῥυμός, ου, ὁ (ρύω, ἐρύω), the pole of a carriage. ἐν πρώτῳ ῥυμῷ, at the far end of the pole. The horses were only attached to the front end of the pole which joined the yoke.
42. τροχός, ου (τρέχω), (a running) wheel.
 ἐκ-κυλίνδω, to roll out.
43. πρηνής (Lat. pronus) (πρό), headlong.
 κονία, ἡ (κόνης), dust.
44. δολιχ-όσκιος, ον, with a long ὄσχος or shaft. Cf. ὄζος, l. 39.

45. *λίσσομαι*, pray (cf. Lat. libet, libido, E. lief, love).
γούνων depends on *λαβών*, 'taking hold of him by his knees.'
46. *ζωγρέω* (*ζωός, ἀγρεύω*), to take alive, take captive instead of killing.
ἄποινα, ὦν, τὰ (ποιή), a ransom.
47. *κειμήλιον, τό (κείμε)*, stored up treasure.
48. *πολύκμητος, ὃν (κάμνω)*, 'much wrought' of iron as diff. from copper.
49. *χαρίζομαι*, to favour; hence, to give freely, or gladly.
ἀπερείσιος = ἀπειρέσιος (ἄπειρος), countless, immense.
50. *πειθόβοιο*. Aor. 2. of *πυνθάνομαι*.
51. *ἔπειθεν*, tried to persuade (by gifts); al. *δρῖνεν* from *δρίνω*, stir up (cf. *δρ-νυμι*, Lat. or-ior, or-igo).
52. *μίν*, Ion. = *αὐτόν, αὐτήν, αὐτό*, as *νιν* in Att.
53. *φ* = *ἔφ*, Lat. *suus*.
καταξέμεν = κατάξειν. As the construction forbids a future, this is taken as a Homeric aorist = *κατ-αγαγίν*.
54. *θέω*, fut. *θείσομαι* (ΘΕf-. Cf. *θοός*, &c.), to run.
δοκλέω (δομοῦ, καλέω), to call out together, esp. upbraid.
55. *πέπων*. Cf. *πέσσω, πέπτος*, cooked, ripened, mellow; hence, soft-hearted, weak.
αὐτως, 'just so,' 'so foolishly;' al. *οὕτως*.
57. *πρός*, with gen. refers to that from which something comes; here, at hands of. *ἦ* is ironical, 'you have been so very well treated in your home' (about Helen).
αἰπύς, high and steep; hence, sheer, utter.
58. *μηδ' ὅς φύγοι, ὅς = οὕτως*, may not even he escape.
60. *ἐξαπολοιπο* = *ἐξαπολοίντο*.
ἀκήδ-εστος, ου, uncared for, unburied (*κῆδος*). Proleptic sense.
ἄφαντος, ὃν (φαίνομαι), made to disappear, clean forgotten.
61. *παρέπεισεν*, persuaded; al. *ἔτρεψεν*, turned, altered.
ἀδελφεός = ἀδελφός.

62. αἰσιμος, *ον* (αἶσα), Lat. fatalis, appointed by fate, right, fitting.

παρ-εἶπον (no pres.), to persuade. ἔθεν = οὔ, Lat. sui.

64. οὔτα = οὔτησε. Cf. on βάλλω, l. 7.

λαπάρα, ἡ (λαπαρός), the (*soft*) flanks, or loins.

65. λάξ, with the foot. (Cf. λακτίζω, kick; Lat. calx, heel).
μεῖλινος = μέλινος (μελία), ashen.

66. κέλομαι, to urge, exhort. ἐκέλετο, Aor. 2.

αἶω, I shout, call. In fut. αὔσω, and Aor. 1 ἤυσα, the diphthong *au* becomes a dissyllable. (Cf. αὐτή, αἰδή, &c.)

ἐπι-βαλλόμενος = ἐπιθυμῶν (Schol.), throwing himself on, verbs of 'desiring' take genitive.

70. τὰ = τὰ [ἔναρα], acc. of the thing, νεκρούς, acc. of the person after συλήσετε, spoil them of those [arms].

ἐκρηλος = εὐρηλος, at one's ease. (Fr. root. FEK. Cf. ἐκών, ἔκρη.)

71. ἀμ = ἀνά.

73. αὐτε, in their turn. κεν = ἄν, i.e. 'would have.'

Ἀρηι-φίλος, favoured of Ares.

ὑπὸ = driven by the might of.

74. ἀν-άλκεια, want of strength, cowardice.

76. οἰωνο-πόλος (οἰωνός, bird; πέλω, πολέω Lat. versor), an augur.

ἔχα (ἔχω, to grasp), only used before ἀριστος, 'by far.' Cf. 194.

78. ἐγ-κλίνω, to bend inwards; in pass. to rest or weigh upon.

79. ἰθύς. Hom. only uses acc. ἰθύν, an enterprise, undertaking.

80. αὐτοῦ, Lat. illico, here, there, on the spot.

ἡρύκακον. Aor. 2. of ἐρύκω, to hold back, restrain.

81. ἐπ-οίχομαι, to go towards; here, to hurry about.

αὐτε, again.

81-2. πρὶν πεσείν, prob. ironical. Before they fly to their wives for protection. The wives were at the Scæan gates, l. 238.

82. χάρμα (χαίρω), joy, triumph. δῆϊος = δάϊος, hostile, foe-man.

83. ἐπ-ορύνω, to urge on, encourage.
84. αἶθι = αὐτόθι = αὐτοῦ or [ἐν] αὐτῷ [τῷ τόπῳ], on the spot.
85. τείρω (Lat. tero), to rub, distress. (Cf. Eng. 'throe' of pain.) καί . . . περ, though.
ἐπείγω, to urge, press hard. Cf. πιέζω (as θέλω, ἐθέλω).
88. νῆος = ναός, a temple (orig. dwelling, from ναίω, like Lat. ædes).
γλαυκ-ᾠπις (γλαυκός, glancing, ὤψ, eye), fierce-eyed.
89. οἶγω, to open, unlock.
κλῆις = κλείς, a key (κλείω, shut), Lat. clavus.
91. οἱ . . . αὐτῇ = ἐαυτῇ.
92. θείναι, infin. for 3rd pers. imperat. θέτω.
ἡῦ-κομος, fair-haired.
93. ὑπ-ισχνέομαι, to promise.
94. ἦνις, only in acc., sing. and pl. (ἔνος, a year), a yearling = heifer.
ἥκεστός = ᾄ-κεστός (κεστός, fr. κεντέω), untouched by the goad.
ἱερευσέμεν = ἱερευσέμεναι, ἱερεύσειν. Cf. καταξέμεν l. 53 and κατ-ελθέμεν, l. 109. The form -μεναι in the infin. is prob. dat. of a suffix -μεν, as in Lat. teg-men. The 'to' with the English infin. points to its being a dative.
ἐλεέω, to have pity on. αἶ κε = εἰάν, if so be that.
95. νη-πι-ος, young, infant (νη, not ἔπος, speech).
96. μῆστωρ (μῆδομαι), an adviser, author. (Cf. Lat. meditari.)
98. γενέσθαι, not merely = εἶναι, but 'proved himself' by deeds.
99. εἰδείμεν, 1 pl. plpf. of δείδω, pf. δέδια, to fear.
ᾄρχαμος (ᾄρχος, a row), the first of a row,—hence, the first.
100. ἐξ-έμμεναι or ἐξ ἔμμεναι = εἶναι ἐξ, to be (sprung) from.
λίην = λίαν, very much. (Cf. λάω, to desire, λαβεῖν.)
ἰσοφρίζω or ἀντι-φερίζω (φέρω), to match, measure against.

102. ἀπιθέω = ἀ-πειθέω (α and πείθω), to be heedless of, disobey.
His brother Helenus is a seer.
103. ὄχος, ὄ, (ὄχω), that which holds—a chariot. Hom. *neut. pl.*
ὄχεα.
ἀλλομαι, to spring, leap. ἄλτο, Aor. 2 (Lat. sal-i-o).
104. πάλλω, to shake, brandish (original form, βάλλω). Cf. Lat.
pello, palpito.
ὀξέα δοῦρε (better than δοῦρα), the two lances which the
Homeric heroes took to battle. ὀξέα, plur. for dual.
106. ἐλελίζω = ἐλίσσω, to turn—here to rally.
ἔσταν = ἔστησαν.
107. λήγω (orig. form λέγω, to put to rest), to cease, stop.
108. φάν = ἔφησαν, a different suffix being employed.
109. ἀλέξω, here to assist.
ὡς ἐλελίχθεν = οὕτως ἐλελίχθησαν, but the -εν is a different
suffix from -ησαν.
111. τηλε-κλειτός (τήλε, far, καλέω), 'far-famed,' possibly 'called
from far.'
112. θοῦρις, fem. form of θοῦρος (θρώσκω), impetuous. (Cf. θήρ,
and Lat. ferus, &c.)
113. βείω = βῶ. Cf. θείω for θῶ. προτί = πρόσ.
115. ἀράσμαι, to pray.
116. κορυθ-αίολος (κόρυς, αἰόλλω), with glancing plume.
117. σφυρόν, an ancle. (Cf. σφαῖρα, from notion of roundness.)
δέρμα, a hide (δέρω, to flay).
118. ἄντυξ, as a rim. -ῆ refers to δέρμα, but agrees with
ἄντυξ.
πύματος (πυθμήν, the base), here the outmost.
θέεν, cf. l. 54.
ὀμφαλῶεις, having a central boss (ὀμφαλός, Lat. umbo).
120. μέμαα, pf. with pres. sing., to desire. (Cf. μέμονα, mens,
μένος.)
123. ἔσσι, the orig. form of εἰ, from ἐς-μι. Cf. (ε)sum, essem.

- φέριστος* = *φέρτατος*, bravest, able to bear. (Cf. *fero*, *fortis*, *fortuna*.) Comp. *φέρτερος*, l. 158.
124. *κυδι-άνειρα* (*κῦδος*, *ἀνὴρ*), bringing glory to men, glorious. Cf. *ἀντι-άνειρα* (l. 186), *βοτιάνειρα*.
126. *δολιχόσκιον* l. 44.
127. *δυστήνων*, i.e. unhappy are the fathers of the sons who . . . *ἀντιῶ* = *ἀντίαω*, to meet, encounter.
128. *εἰλήλουθας* = *ἐλήλυθας*.
131. *δὴν* (akin to *δῆ*, Lat. *diu*), long, here long-lived. *ἐρίζω* (*ἐρις*), to strive.
132. *τιθήνη*, a nurse, here an attendant. (Cf. *θήλυς*, *τίθη*, *femina*.)
133. *σεύω*, to chase, drive (root, *σεf*, as in *σεῖω*). *ἡγάθεος* (*ἄγαν*, *θείος*), most holy—of places under protection of gods. *Νυσήιον*, the district of Nysa, a mountain in Thrace.
134. *θύσθλα*, pl. (*θύω*), implements of Bacchic orgies, torches, &c.; 'sacred gear,' thyrsus, etc.
135. *θείνω*, I strike. (ΘΕΝ, cf. Lat. *fendo*.) *βου-πλήξ*, (*βοῦς*, *πλήσσω*), an ox-goad.
136. *δύω*, see l. 19. *δύσσο*, Homeric aorist, with *σ* of 1st aor. and *ε* of 2nd aor.
137. *τρόμος*. Aristophanes ridicules the cowardice of Dionysus in the *Ranae*. *ὀμοκλή*, here a reproof, angry chiding. Cf. line 54.
138. *ὀδύσσομαι* (cf. Lat. *odi*), to be angry. *ῥεῖα* = *ῥᾶ* (adv. of *ῥᾶδιος*), without care, at ease.
140. *ἀπεχθάνομαι*, to be hated.
142. *ἄρουρα* (*ἀρόω*), field, corn-land. Lat. *arvum* (*aro*), old Eng. to 'ear' (plough).
143. *ἄσσον*, compar. of *ἄγχι*, nearer. (*ἄγχων*.) *πέιρα* (*περάω*), the goal, end, limit. *ἴκηαι* = *ἴκη*.
145. *ἐρεείνω* (*ἔρομαι*), to ask.

146. οἶος—τοῖος. Lat. qualis—talis. δὲ marks apodosis.
 φύλλον, a leaf. (φλέω, φλύω, βλύω, to bloom.) Lat. folium.
147. χαμάδις = χαμαί. Lat. humi, on the ground.
148. τηλεθάω = θάλλω, to bloom, flourish. Gen. in partic. only.
149. ἡ μὲν -ἡ δὲ is a better reading than ἡμὲν -ἡδὲ, both—and.
 φύει, here intrans. ἀπολήγει, cf. l. 107.
150. δαήμεναι = δαῖναι, A. 2, infin. of root δάω, to learn. The
 apodosis is either in 'I will tell you' understood, or
 δαήμεναι is infin. for imperative.
152. Ἐφύρη, Corinth. (Cf. ἔφορος, as κορυφή with Κόρινθος.)
 μυχός (μύω, to close), a corner.
 ἵππο-βοτος (βόσκω), grazed by horses.
153. κέρδιστος (κέρδος), most crafty. ἔσκεν l. 19.
156. ἡγορέη = ἀνδρεία (ἀνὴρ), manhood.
 ἐρατεινός (ἐράω), lovely.
157. ὑπάζω (cf. ἔπομαι), to make to follow, give as companion—
 hence, to give.
 μῆδομαι, to plot, contrive (root, ΜΕΔ), l. 96. (Cf. μέδομαι,
 μῆδος.)
159. ἐδάμασσαν, scil. τοὺς Ἀργείους. οἱ, dat. commodi.
160. ἐπι-μαίνομαι, to be madly in love with. (Cf. μάντις.)
161. κρυπτάδιος, secret. μιγήμεναι = μιγῆναι.
162. δαί-φρων (i.) (δαῖναι, φρήν), prudent, wise : or (ii.) perhaps,
 fr. δάκ, battle ; minded for battle, warlike.
164. κάκτανε = κατάκτανε, imperat.
165. μ' for μοι here.
167. ἀλεεῖνω, to avoid, shrink from. Cf. ἀλη, ἡλεός.
 σεβάζομαι = σέβομαι, to reverence, shrink from. (Cf. Lat.
 severus.)
168. ἔπορον, no pres., to give, provide. Pf. pass. πέπρωμαι,
 'fated.' Cf. πορσύνω, πορίζω, πόρος, ways and means. Lat.
 portio, pars, parare (?); Eng. ferry, ford. Whether these
 were hieroglyphics or letters is a moot point.

σῆμα, a mark, token.

λυγρός, sad, here deadly (λοιγός, destruction; Lat. lugeo, luctus).

169. πίναξ (ident. with πλάξ, ν being put for λ, and ι inserted, Buttm.), a writing tablet.

πτυκτός (πτύσσω), folded.

θυμο-φθόρος (θύμος, φθείρω), life-destroying.

170. ἄνωγα, I order, plupf. not impf. sense. ἡνώγ-ειν = εἰ, 3rd pers.

πενθερός, a father-in-law. (Of. Lat. af-fin-is; Eng. bind, bond.)

171. ἀμύμων, l. 22, here 'safe.' Cf. Soph. Phil. 1465. πέμπειν ἀμέμπτως (Paley). It may be simply 'noble,' 'god-like.'

172. ἴξα, A. 1 of ἰκνέομαι.

173. προφρονέως (πρὸ, φρήν), readily. πῶ, I honour.

174. ἐννήμερ (έννέα, ἡμαρ), for nine days.

175. ῥοδο-δάκτυλος (ῥόδον, δάκτυλος), rosy-fingered.

176. καὶ τότε. Notice that καὶ is not 'and,' but 'even'—'then it was.'

177. γαμβρός (γαμέω), a connexion by marriage, a son-in-law.

179. χίμαιρα, prop. a she-goat (l. 181), here the Chimaera.

ἀμαιμάκετος = ἄμαχος, irresistible, invincible. (Some refer it to α and μαιμάω.)

180. ἐην = ἦν (for ἔσην).

182. αἶθω, to kindle. Mid. to blaze. Cf. αἶθῆρ, αἶθων.

184. Σόλυμοι, a people of Lycia.

κυδαλῖμος (κῦδος), renowned.

185. δύμεναι, Aor. 2, inf. of δύω, 'enter.' Cf. l. 136.

186. ἀντιάνειρα (ἀντί, ἀνὴρ), a match for men.

187. πυκνός = πυκνός, compact; hence close, concealed. (Of. πύξ, Lat. pugnus, with closed fist.)

- ὑφαίνω, same word as Eng. weave, woof, web; the stem is seen in ὑφή: it is *not* a compound of ὑπό.
189. εἶσα, Aor. 1, of ἵζω, to place, set.
 νέομαι, to go, or come. Cf. νόστος.
191. ἦν's, see l. 8. He was, in fact, a son of Poseidon.
192. κατ-ερύκω, to hold back, detain. ἦν, 'his.' Cf. l. 53.
194. τέμενος (τέμνω, to cut), a piece of land cut or marked off.
 ἔξ-οχος (ἐξ, ἔχω), prominent, excellent. Cf. ὄχα, l. 76.
195. φυνταλιά (φύω), planted land, as a vineyard, in opp. to
 ἄρουρα, corn land, l. 76. νέμω, in mid., to possess.
198. παρα-λέγομαι, lie beside, here, to marry.
 μητιέτα = μητιέτης (formed from μῆτις), all wise.
199. ἀντίθεος, like ἰσό-θεος, godlike.
 χαλκο-κορυστής (χαλκός, κόρυς), brazen-helmeted.
201. κὰπ for κατὰ by assimilation of the τ and apocope of the α.
 ἀλάομαι (ἄλη), to wander. Ἀλήιον, in Cilicia.
202. πάτος (cf. πατάσσω), a beaten path.
203. ἄτος, contr. for ἄτατος (ἄω, to satisfy), insatiate.
205. χρυσ-ῆνιος (χρυσός, ἥνία), with reins of gold. ἔκτα, fr. κτείνω.
207. ἐπι-τέλλω, to enjoin, command.
208. ὑπείροχος = ὑπέρ-οχος (ὑπερ-έχω), distinguished. Cf. l. 194.
212. γηθέω (Lat. gaudeo), rejoice.
213. πουλυβότειρα = πολυβότειρα (βόσκειν), all nourishing.
214. μελιχιος (μελίσσω), gentle, courteous, scil. λόγοις.
215. πατρώιος, of my father Tydeus.
217. ἐρύκω, see l. 192.
218. ξενήϊον (ξείνος) = Att. ξενία, a present to a guest on his departure.
219. ζωστήρ (ζώννυμι), a girdle.
 φοῖνιξ, the Phœnician dye, purple.
220. δέπας, a goblet, chalice (fr. same root, δάπτω, Lat. dapes).
 ἀμφι-κύπελλος (κύπελλον, a goblet); (1) double handled;
 or (2) with a cup at top and bottom.

221. *μν*, *f.e.* the cup.

222. *τυτθός*, small, young; probably akin to *τιτθός*, *τίτθη*.

223. *κάλλιπε* = *κατ-έλιπε*.

ἐν Θήβησιν. The 'Seven' invaded Thebes under Tydeus, who had married a daughter of Adrastus, king of Argos, and sister of the wife of Polynices.

224. *τῷ* = therefore.

μέσση, *i.e.* of the Peloponnese. Argos was Diomedes's kingdom.

226. *ἀλέομαι*, avoid (*ἀλεύω*, avoid; *ἄλη*, wandering).

227. *κλειτός*. Cf. l. 111.

228. *κιχίω*, subj. from obsol. *κίχημι* (*κίχάνω*), to overtake.

230. *ἐπ-αμείβω*, to interchange. Act. to give in exchange. Mid. to take in exchange. (Cf. Lat. *moveo*, *mō-tu-s*, *mū-tuū-s*.)

233. *πιστόω*, in mid. to exchange pledges.

236. *ἐκατόμ-βοιος* (*βοῦς*), worth a hundred oxen
εννέα-βοιος, worth nine oxen.

237. *φηγός*, a kind of oak (Lat. *fagus*, Eng. beech—not same tree.)

239. *εἶρομαι* = *ἔρομαι*, ask about, l. 145.

ἕτης, a kinsman, friend, neighbour. Cf. *ἐραῖπος*, with digamma.

241. *ἐξείης*, *ἐξῆς*, in order, *i.e.* separately. (*ἔχω*, *ἔξω*.)

ἐφ-άπτω, to bend on or to; hence pass., to be destined (cf. *ἀπήνη*, chariot, and Lat. *apiscor*, *aptus*).

κηδος (*κήδω*), care; here mourning for the dead.

243. *ξεστός* (*ξέω*), polished.

αἴθουσα (sc. *στος*), a corridor open in front to catch the sun; hence the name.

244. *ἐν-εσαν* = *ἐν-ῆσαν*.

245. *δέδμημαι*, might be pf. pass. of *δέμω*, to build; or of *δαμάω*, to tame—the sense decides.

246. *μνηστός* (*μνάομαι*), wedded. Cf. *μυνήσκομαι*.

τέγος (τέγος), 'roofed,' as opp. to open court. Cf. Lat. *tego*, *tugurium*.

249. γαμβρός, l. 177.

251. ἡπιόδωρος (ἡπιος, gentle; δῶρον, gift), bountiful, fond.

252. εἶδος (εἶδω), that which is seen, form, beauty. (Cf. Lat. *video*.)

254. τίπτε = τί ποτε.

255. δυσ-ώνυμος (ὄνομα), ill-named, hateful.

258. μελι-ηδής (μέλι, ἡδύς), honey-sweet.

ἐνέικω = ἐνέγκω. (Cf. ὄγκος, burden; διηρεκής, ποδηρεκής.)

259. σπένδω, to pour a libation. (Cf. σπονδή.)

260. ὀνήτημα, to reap profit or enjoyment.

πίρσθα = πίης, subj. of ἔπιον, from πίνω (Lat. *po-to*).

261. κέκμητα = κέκμηκα, from κάμνω, to labour; so, to be weary.

ἀέξω = αἰξω. Cf. Lat. *augeo*, *auctumnus*.

262. τύνη = σύ. Cf. ἐγώνη = ἐγώ. ἔτης, cf. l. 239.

263. κορυθ-αίολος, 'with glancing helm.'

264. αἶρω = αἶρω, to raise; hence, to bring. (Cf. δαρ, sword; ἀορτή, artery.)

μελί-φρων (φρήν), pleasant to the soul, gladsome.

265. ἀπο-γυῖω (γυῖος, lame), to enfeeble, unnerve.

266. ἀνιπτος (νίζω, to wash), unwashen.

αἶθονψ (αἶθός, δψ), fiery-looking, sparkling.

267. ἄζομαι, to stand in awe, dread. (Cf. ἄγ-ιος, ἄγ-νός.)

κελαι-νεφής (νέφος), black with clouds, cloud-wrapt.

268. λίβρος, used by Hom. only in dat., defilement from blood, gore. (Cf. λῦμα, λύμη, λούω?)

παλάσσω (πάλλω, to shake); (1.) as here, to stain, defile; (2.) in pf. pass., of men drawing lots, because these were shaken in a helmet. Cf. πάλη, sifted meal; Lat. *pollen*.

269. ἀγελεία (ἄγω, λεία), spoil-driving, pillaging.

270. θύος, a sacrificial offering, incense.

- ἀλλίζω, to gather together (ἀ-ολλέες, in throngs, εἴλω, volvo).
- 271-278. πέπλον δ', κ. τ. λ. See l. 70.
282. χάσκω, to gape, yawn. Cf. χάσμα, and Lat. hisco, hio.
283. τοῖο = τοῦ.
285. ἄ-τερπ-ος, joyless; elsewhere ἀτερπής φρένα, I in my mind. οἰζύς, (οἶ, alas!), woe, misery. (Cf. οἰμώζω, fr. οἴμοι.) ἐκ-λανθάνω, to escape notice utterly. Mid. to forget utterly.
286. ποτὶ = πρὸς.
ἀμφί-πολος (πέλω, πολέω), one who is busy, a handmaid, a waiting-woman.
288. κήεις, either = κήωδης, fragrant (καίω), or hollow (Lat. cav-us).
289. παμ-ποίκιλος, all variegated. (Cf. Lat. pingo.) οἶ from οἶ.
291. The termination *θεν* denotes from a place, *ζε* and *δε* to a place. Cf. τηλόθε, from afar, and οἰκάδε, homewards. ἐπι-πλῶς, A. 2., part., as if from ἐπι-πλῶμι.
292. εὐ-πατέρεια (πατήρ), daughter of a noble sire.
293. ποίκιλμα (ποικίλλω), embroidery.
295. νεάτος = νέατος, superl. of νέος (νε-*f*-os); here, lowest or undermost. (Cf. Lat. novus, nuper.)
298. καλλι-πάρῃος, fair-cheeked (καλός, παρῃός). ὦϊξε, l. 89.
300. ἱέρεια, a priestess.
304. ὀλολυγή (ὀλολύζω), the sacrificial cry of women.
305. ῥυσίπολις = ῥυσί-πολις (ρύομαι), saving the city.
306. ἄξον, from ἄγνυμι, to snap, shiver, break, cf. l. 40.
309. ἦνις, κ. τ. λ. l. 94.
311. ἀνα-νεύω, to throw the head back as a sign of refusal. Cf. Lat. nuo, numen.
313. Ἀλέξανδρος = Paris.
315. ἐρι-βῶλαξ, with large clods; hence, very fertile. τέκτων, a worker in wood. (Cf. τίκτω.)
319. ἐνδεκά-πηχυς, eleven cubits long (16½ ft.).

320. *πόρκης, ου*, a ring, passed round the joint of the spearhead and shaft.
321. Others read, *περὶ κάλλιμα τεύχε' ἔποντα*, making *περὶ* part of verb *περι-έπω*, to tend diligently. *καλλιμος* = *καλός*.
322. *θώρηξ* (*θωρήσσω*), a breastplate, corselet.
ἀφάω (*ἀπτω*, *ἀφή*), to handle; here, to burnish. Another reading is *τόξα φάωντα*, as if from *φάω*, to make bright.
324. *ἦστο*, 3 pl. plpf. of *ἤμαι* (stem *ἦς*, not the same as *ἔξ-ομαι* and *εἶσα*), so *ἦμην*, l. 336.
325. *νικέω*, here, to rail at, abuse.
326. *δαιμόνιος* (*δαίμων*), used by Hom. only in voc. as term of reproach to express some strange condition in person addressed; 'my good sir.' *καλὰ*, adv. *καλῶς*.
ἐνθεο = *ἐνέθου*, *ἐντίθεμαι*, Mid.; here, to store up. Hector politely assumes that the reason why Paris does not fight, is not disgust at his defeat by Menelaus, but some quarrel (*χόλος*) with the citizens of Troy, cf. l. 335, 524.
329. *ἀμφι-δέδρα*. No pres.; to blaze around (*δαίω*, burn).
330. *μεθ-ίημι*, here to relax effort in, cease from.
331. *ἄνα* = *ἀνα-στήθι*. *θέρομαι*, to burn (cf. *θέρος*, *θερμός*, *ferveo*).
333. *αἶσα*, fate. (Akin to *αἰνέω*, and Lat. *aio*. Cf. *fatum*, from *fari*.) *κατ' αἶσαν*, duly, justly.
334. *συντίθεμαι*, Mid., to take to heart. Cf. *ἐνθεο*, l. 326.
335. *νεμέσσι*, dat. of *νέμεσις* (*νέμω*, to dispense), displeasure, resentment.
336. *προτρέπω*, to turn towards. Mid. here, to give oneself up to. *δέ*, i.e. *ὅσον*, 'so much as that I . . .'
337. *παρ-είπον*, no pres., to persuade, win over.
339. *λωϊόν* (*λάω*, *λῶ*, I desire), better.
ἐπ-αμείβομαι, to take up in turn, l. 230.
341. *κιχάνω*, to reach; here, to overtake.
344. *δαήρ*, a brother-in-law (stem *δαφέρ*).
κακο-μήχανος, mischief-plotting.

- ὀκρυόεις = κρυέος (κρύος, frost), chilling, horrible. Distinguish from ὀκριόεις, rugged. (Cf. Lat. crudus, crudelis.)
347. κύμα (κύω, to swell), a wave. (Cf. Lat. cumulus.)
πολύ-φλοισβος (φλέω, φλοῖω), loud-roaring.
348. ἀπό-ερσε, aor. only in 3rd pers., no pres. (ἔρδω = ἄρδω, Buttm.), might have swept away. πάρος = πρὶν.
349. τεκμαίρομαι (τέκμαρ, a boundary), to ordain, decree.
350. ἄκοιτις (κοίτη), a spouse, wife. ὄφελον for ὄφελον.
351. ᾔδῃ, knew, i.e. was not indifferent to. Distinguish from ἤδῃ.
αἴσχεα (αἴσχος), disgrace; plur., reproaches.
352. ἔμπεδος (ἐν πέδον), firm-rooted, steadfast. (Cf. πούς, Lat. pes, oppidum.)
353. ἐπαυρίσκω (supposed root, αἶρω), to share. Mid., reap the fruits of (his cowardice). ἔφ, therefore.
354. δίφρος (δι-φάρος); here, a seat, generally of a chariot.
358. πέλω, πέλωμαι, to be in motion; here, simply to be.
δοιδίμος (δοιδή), famous in song.
362. ποθή = πόθος, desire, longing.
363. ἐπείγω, to press. Mid., to hasten; cf. l. 85.
364. κατα-μάρπτω, to catch, overtake.
366. οἰκεύς = οἰκέτης, inmate of house.
367. In Hom. ἤ = εἰ, Lat. an, in indirect questions. Others read εἰ simply.
ὑπό-τροπος (ὑπο-τρέπω), returning.
370. αἰψά, forthwith, with speed.
ναιετάω, 1. of persons, to dwell; 2. of places, to be situated.
371. λευκ-ώλενος (λευκός, ὠλένη), white armed. (Cf. Lat. ulna.)
373. μύρω, to flow. (Redupl. form μορμύρω, Lat. murmuro.)
Mid., to shed tears, weep. (Cf. Lat. moereo.)
374. τέτμον and ἔτετμον. Aor. no pres. to reach, find.
375. οὐδός = ὁδός, δ, masc. a threshold. (Distinguish fr. ἡ οὐδός, fem. = ἡ ὁδός.)

376. εἰ δ' ἄγε = εἶα, ἄγετε. Lat. *eja*, *agite*. Ho! come. Others think *εἰ* = *εἰ βούλει*.
νημερτής (*νη- ἀμαρτάνω*), unerring, true. Cf. *νητρεκής*.
378. γάλως, a husband's sister. Corresp. masc. *δαήρ*. Cf. Lat. *glos*.
ἐς [*οἶκον*] *γαλόων*.
εἰνότερες. No sing. Wives of brothers, or husband's brothers. (Lat. *janitr-ices*.)
380. *Δάσκομαι* (*ἴλαος*), to appease, conciliate.
381. *ὀτρηρός* (*ὀτρύνω*), busy, ready.
ταμία, fem. of *ταμίας* (akin to *τέμνω*), a house-wife.
390. *ῆ* = *ἔφη*. (Lat. *aio*.)
ἀπο-σεύω, to chase away. Pass. to fly. (Cf. *σοβίω*, to scare.)
391. *ἀγυιά* (*ἄγω*), street.
392. *εὖτε* = *ὅτε*.
δι-εξ-ίμεναι = *δι-εξ-ιέναι*.
394. *πολύ-δωρος*, of ample dower.
395. *μεγαλ-ήτωρ* (*ἤτορ*), stout-hearted.
397. *Κιλικέσσι*, near Ida and Adramyttum, not the province Cilicia. *ἵπο-πλάκιος*, under Mount Placos. (Perhaps from *πλάξ*, lying on the plain.)
399. *κίω*, to go. Almost always of persons. (Cf. *κιάθω*, *κινέω*, Lat. *cio*, *cieo*.)
400. *ἀταλά-φρων*, tender-minded. (*ἀταλός*, akin to *ἀπαλός*.)
αὔτως, just so, quite, merely.
401. *ἀλίγκιος*, like, resembling.
403. *ῥύομαι*. (Cf. *ἐρύω*.) To draw to oneself; hence, to draw out of danger, to save. The double form *ῥύομαι* and *ἐρύομαι* is accounted for by the digammated *φρύομαι*.
404. *μειδάω*, to smile. Not used in pres.
406. *ἐνέφν*, from *ἐμφύω*, grew into, clung to.
407. *φθίω*, usually intrans.; here, to destroy, consume.
ἐλεαίρω, pity. Cf. l. 94.

408. *νηπίαχος* = *νήπιος*, l. 95.
ἄμμορος = *ἄμοιρος*, without lot or share, unhappy.
χήρα, a widow. (Root, *XA*. Cf. *χωρίς*, *χῆτος*, need, &c.)
411. *ἄφ-αμαρτάνω*, to miss the mark; here, to lose.
δύμεναι. Cf. l. 19.
412. *θαλπωρή* (*θάλπω*, to warm), comfort, consolation, opp. to *ἀλλ' ἄχρα*, but [only] woes.
ἐπ-εσπον, 2 aor. of *ἐφ-έπω*, to encounter. [Distinguish from *ἐπι-σπάω*, to draw on.]
414. *ἄμὸν* = *ἡμέτερον*.
415. *ἐκ-πέρθω*, to sack, destroy.
ὑψί-πύλος, with high gates. (*πύλη*. Cf. *πόλος*, hinge.)
417. *σεβάσσατο*. Cf. l. 167.
418. *κατ-έκη*, 1 aor. of *κατα-καίω*, to burn to ashes.
ἐντεα (*ἐννυμι* ?), gear, armour.
419. *σῆμα*, l. 168, here a 'tomb.' Notice that *χέω* is not only to 'pour' liquid but to 'heap up' loose earth.
πτελέα, an elm.
420. *ὄρεστιάς* (*ὄρος*), adj. of the mountains.
αἰγί-οχος (*αἰγίς*, *ἔχω*), ægis-bearing.
422. *ἰῶ* = *ἐνί*, one.
423. *ποδ-άρκης* (*ἄρκέω*), swift-footed.
424. *εἰλί-πους* (*εἰλω*, *πούς*), rolling in their gait.
ἀργεννός = *ἀργός*, white. Cf. *ἄργυρος*, and Lat. *arguo*, make clear.
426. *κτετέσσω*, heterocl. dat. (*κτάομαι*), property.
427. *ἀπερείσιος*. Cf. l. 49.
428. *βάλλω*, l. 7. to shoot, so here, to kill.
ιο-χάιρα (*ίος*, arrow, *χαίρω*), delighting in arrows, the arrow-queen. Artemis was goddess of sudden death.
430. *θαλερός* (*θάλλω*), 'blooming,' 'strong,' of tears 'full,' 'big,' l. 496.

432. *θήης* = *θῆς*, subj. 2 aor. of *τίθμι*.
433. *ἐρινεὸς*, Lat. *caprificus*, the wild fig-tree.
ἀμ-βατός = *ἀνα-βατός*, easy to scale, assailable.
434. *ἔπλετο*, aor. of *πελομαι*, 'always was,' here = *ἔστι*.
ἐπί-δρομος (*ἐπι-δραμεῖν*), that may be scaled.
435. *πειράομαι*, to make an attempt on, attack. (Cf. Lat. *periculum*.)
436. *ἀγα-κλυτός* = *ἀγα-κλής*, or *κλειτός*. Lat. *inclytus*, renowned.
438. *ἐν-έπω*. A. 2, *ἔνισπον*, to tell, relate.
θεο-προπία and *ον* (*θεός*, *πρέπω*, to be clear), an oracle.
 There was a later legend that an assault would be fatal to Troy, in the part built by Aeacus, a mortal workman.
 But the 'oracles' may simply mean the insight of the seer.
442. *ἐλκεσί-πεπλος* (*ἐλκω*, *πέπλος*), with trailing or long robe.
443. *νόσφι*, apart, aloof. Cf. *νῶτον*.
ἀλυσκάζω = *ἀλύσκω*, to avoid, escape. Cf. *ἀλέομαι*.
446. *ἄρτυμαι*, length, form of *αἶρομαι*, to receive, win, earn.
449. *ἐϋ-μ-μελής* (*εὖ*, *μελία*), armed with good ashen spear. Genitive, -ίω, -ιέω, or -ίου.
452. *πολέες* = *πολλοί*. Distinguished by accent from *πόλεες* = *πόλεις*.
454. *σεῦ* or *σεῖο* = *σοῦ*.
χαλκο-χίτων (*χιτών*, tunic, coat of mail), brass-clad.
455. *ἀπούρας*, A. 1, Part. of *ἀπαυράω*, 'take away.'
456. *πρὸς*, here, 'at the will of.' So *Πρὸς Διὸς εἰσι ξεῖνοι*, dependent on Zeus, Od. vi. 207, and xiv. 57, *Θέμιστας πρὸς Διὸς εἰρύαται*, maintain laws commissioned by Zeus.
ἱστός (*ἵστημι*), anything upright, as a loom; hence, the web. *ἱστὸν ὑφαίνω* is the regular Homeric expression.
457. *Messeis*, a fountain in Laconia. *Hypereis*, another in Thessaly.
458. *ἀεκαζόμενος*. Frequentative part. form of *ἀέκω* = Lat. *multa reluctans*. Cf. form of *τοξάζεσθαι*.

461. ἵππό-δαμος (δαμάω), horse-taming.
463. χήτει, dat., no nom., need, want of. (Cf. χωρίς, χήρα.)
464. χυτός (χέω), poured; here, heaped up. Cf. l. 419.
465. ἐληθμός (ἐλκω), being carried off, abduction.
466. ὀρέγω, to stretch. Mid., to stretch out the hand for. Cf. Lat. rego, porrigo.
468. κλίνω (Root, ΚΛΙ; cf. κλίνη, κλίμαξ), to slope. Pass.; here, to shrink back.
ἰαχῶ, to cry, shriek.
ἀνύξομαι, to be dismayed or bewildered. Cf. l. 38.
469. ταραβέω, to be frightened, to fear.
λόφος, the place where the yoke rubs (λέπει), the neck, a ridge, the 'crest' of a helmet.
ἵππιω-χαίτης (χαίτη, flowing hair), streaming with horsehair.
473. παμ-φανών, glittering. Part. of παμ-φαίνω, as if from παμφανάω.
474. κυ-νε-ω, kiss, 1 aor. ἔκυσα.
πᾶλλω, A. 1, ἔπηλα; here, to dance, dandle. Cf. l. 268.
477. ἀρι-πρεπής (πρέπω), foremost, most distinguished. (For ἀρι, very,' cf. ἀρείων, ἀριστος, ἀρετή.)
478. ἰφι, strongly, with might. Common in names, as Ἴφι-άνασσα, Ἴφιγένεια. Cf. ἴς, Lat. vis.
480. βροτόεις (βρότος), gory, blood-stained. (Cf. μορτός, μαραινῶ, mors, morbus.)
483. κνώδης, fragrant. See l. 288.
485. κατα-ρ-ρέζω, to stroke, caress. κατα-έρεξε = κατα-έρρεξε.
486. δαιμονίη, 'dear heart,' l. 326.
ἀκαχίζω, vex. Cf. ἀχέων, grieving.
487. προ-ιάπτω, to send before the time. Cf. προ-ιάλλω.
489. ἐπὴν (ἐπεὶ ἄν), i.e. as soon as ever it has come.
491. ἡλακάτη, a distaff. (Cf. ἐλκω.)
492. ἐπ-οίχομαι, to go to, to go over, ply. Lat. obire.
493. ἐγ-γίγνομαι, to be born in.

495. ἵππ-ουρις (οὐρά, tail), decked with a horse's tail.
496. ἐν-τροπαλίζομαι, pass. (frequent. from ἐν-τρέπω), 'often turning round.' Only used in pres. part.
θαλερός, l. 430.
499. ἐν-όρνυμι, to rouse, stir up in a person.
500. γόνον, is impf. of γοεῖν; only so used here. In line before it is acc. of γόος.
501. ὑπό-τρόπος (ὑπο-τρέπω), returning.
503. δηθύνω (δηθά, Lat. diu), to tarry.
505. κραιπνός (fr. root ἀρπ-δζω, like rapidus from rapio), sweeping, swift.
506. στατός (ἵστημι), standing; here, stalled.
ἀκοστήσας (ἀκοστή, barley), fed on barley. This is the only part of the verb in use.
φάτνη (πατέομαι, eat), a manger, crib.
507. θεῖη, fr. θέω, to run.
κροαίνω, to stamp, thunder with the hoofs; only used in pres. part. (κρούω, knock.)
508. ἐν-ρ-ρεής, gen. -εέος, contr. -εῖος, fair flowing.
509. κυδιάω (κῦδος), to exult.
κάρη = κάρα, the head. (Root, KAP-; cf. κάρηνον, cranium.)
510. αἰσσω, to move rapidly; here, 'to stream quivering in the wind' is the idea.
ἀγλαΐα (ἀγλαός), splendour, beauty.
511. ῥίμφα (prob. fr. ῥίπτω), lightly, fleetly.
ῥθος (prob. lengthened form of ῥθος), an accustomed place: in plur., haunts. (Cf. εἴωθα.)
νομός (νέμω), a pasture (distinguished by accent from νόμος, a law).
513. ἠλέκτωρ, the beaming sun. (Prob. not from ἔλκω, but cf. ἠλεκτρον (i.) amber; (ii.) bright metal.)
514. καγχαλάω (Lat. cachinnari), to laugh aloud.

τέτμον and ἔτετμον, aor., without pres., to come up to, overtake, l. 374.

δαρίζω, to talk lovingly. (δαρ, wife. See v. 485.)

ἡθεΐος (commonly derived fr. ἡθος), trusty, honoured—esp. of superior or elder.

ἦ μάλα δῆ, ironical.

519. ἐναΐσιμος (αἶσα); (i.) 'opportune,' as of omens; (ii.) reasonable, l. 521.

522. ἔργον μάχης, 'your (τοι) prowess.'

523. μεθιεύς, Homeric present = Att. μεθίης.

524. ἄχυνμαι, to be grieved, vexed. (Cf. Lat. angere, angustus.)

526. ἀρέσκω, to please, reconcile. Cf. ἀπερῆ.

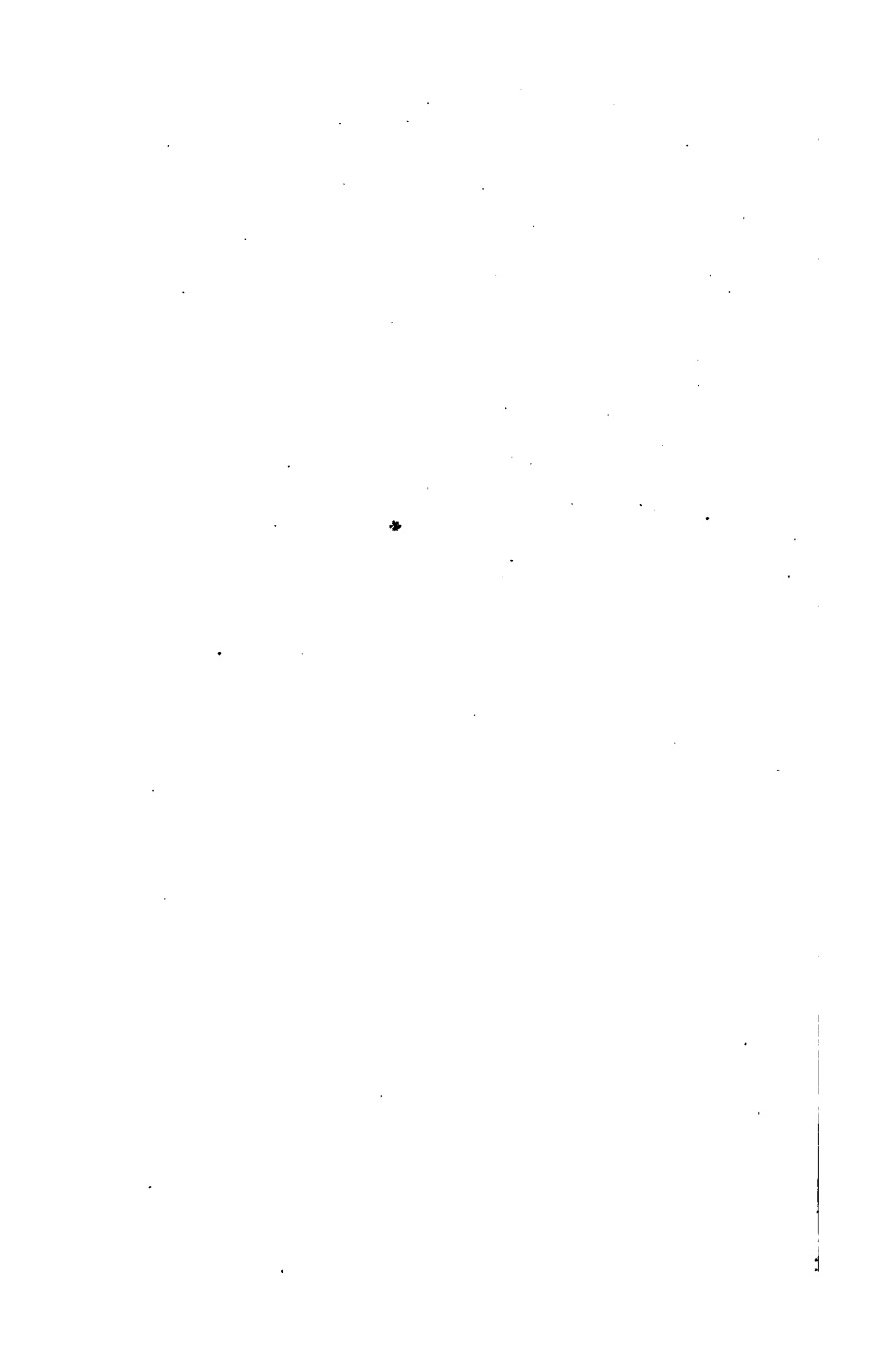
ποθι = πον, 'somewhere;' here of time, 'ever,' 'haply.'

527. αἰει-γενέτης, immortal.

528. κρητὴρ ἐλεύθερος, bowl of liberty; i.e. feast to celebrate end of siege.

529. εὐ-κνήμις (κνημῖς, greave), well-greaved.

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